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household activities (in great number); special seasons, saints' days, months, weeks; domestic activities, hunting and fishing; folk-medicine, veterinary and human; dreams, omens, witchcraft; weather and the heavenly bodies, — all these are illustrated in great abundance.

One feels while reading quite an atmosphere of naïve charm. It is a pity that the chapter on sex, owing to our persistent prudery, had to be left out of the published volume. Any student of this side of anthropology, and any reader of anthropophyteia, will be glad to know that the collection has been made and that the material will not be lost.

The pungency of expression may be exemplified in this recipe of folk-medicine (No. 1458): "En ganz schwaerz hinkel dod gemacht une blut ferschitt, mitzammt fedre gebrit un gekocht, un en supp defun gekocht un gesse is en schuri kjur fern feschter leib." In this case, as occasionally elsewhere, the translation is inadequate.

An exasperating fault in arrangement is the lack of co-ordination in subject; e.g., Nos. 1253 and 1261, on the moon's effect on a person sleeping should be together. This separation of items that should be together happens so often, that it seriously inconveniences the continuity of interest, and prejudices the author's geographical distribution by counties. So, too, the collocation of opposite traditions without comment (e.g., Nos. 1626 and 1627, a Sunday convalescent) argues a lack of digestion of the material.

One longs for a much longer synthetic summing-up of material, especially under folk-lore headings; as, for example, sympathetic magic, incantations, apotropaea and critical times and seasons.

The impression is left that there must be much more to do. Music, tales, proverbs, ballads and folk-poetry, costumes, "blagues" and "Schimpfwörter," all must exist in great abundance.

The book is as a whole so good that the feeling of insufficiency is in itself a compliment. Like Oliver Twist, we want some more.

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Jātaka Tales, selected and edited, with introduction and notes, by H. T. FRANCIS and E. J. THOMAS. Cambridge University Press, 1916.

THE "Jātaka Tales," or Birth-stories of the life of Buddha in his previous existences before becoming the Enlightened One, form a body of fable literature that is recognized to be of great importance to folk-loreists. More than five hundred of these stories have been handed down from over two thousand years ago in Pāli, the sacred language of the Buddhists; and, besides serving to point a moral or adorn a tale connected with the Blessed One's life and teaching, they contain a mass of material that is of special interest to the student of folk-lore.

India, where Kipling learned his story-telling art, was a pioneer land in the telling of folk-tales. The Jātaka stories, though Buddhistic in form, are really adaptations of still more ancient tales current in the land between the Indus and Ganges long before the rise of Buddhism. A number of them have later obtained a world-wide currency.

For a time it was erroneously thought that the Indian beast-fables had been borrowed from Greece, and owed their origin to the fabulistic literature of Aesop. That view is no longer the accepted one. The remote antiquity of such Indian folk-tales has been conclusively proved, and the existence of a

great body of fable material wholly independent of Greek source has been fully demonstrated. In fact, it is now generally held that the parallelism between *Æsop* and the *Jātakas* in a dozen or more beast-fables is due to a transmission of folk-tales from India to Greece *via* Persia and Asia Minor. Points of this character are well brought out in the Introduction to the volume.

In making their selection of more than a hundred of the *Jātaka* tales, the editors state that they have aimed at "bringing together the *Jātaka* tales of most interest intrinsically, and also from the point of view of the folk-lorist." The old stories of "The Ass in the Lion's Skin," of "The Fox and the Crow" (as in *Æsop*), or again that of "The Robbers and the Treasure" (as in Chaucer's "Pardoner's Tale"), are among the numbers that will at once catch the eye. The student at the same time will welcome the brief and pertinent summary of contents prefixed to each of the tales translated. He will equally welcome the short *résumé* at the end of each, presenting the chief parallels in folk-lore literature.

The importance of ancient sculptural monuments in India as illustrating the Birth-stories is well known. Photographic reproductions from eight of these monuments are given to elucidate, in addition to the notes, the material translated in the volume.

A guaranty of the faithfulness of the translation from the original *Pāli* is afforded by the fact that it is adopted ("with slight revision to remove inaccuracies") directly from the noted version of the *Jātakas* into English, made by various scholars — the name of Francis being among the number — under the editorship of the late Professor Cowell of Cambridge. It is worth while to have the present book more widely known by folk-lorists.

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THE MYTHOLOGY OF ALL RACES. In thirteen volumes. LOUIS HERBERT GRAY, Editor; GEORGE FOOT MOORE, Consulting Editor. Volume VI: Indian, by A. BERRIEDALE KEITH; Iranian, by ALBERT J. CARNOY. Boston, Marshall Jones Company, 1917. ix + 404 p. Illus.

INDIA and Persia, as sister-lands in antiquity, are cousin-lands to Greece and Rome in their mythological, ethnological, and philological inheritance. A new book, therefore, which deals with Indian and Iranian mythology as factors in the history of world beliefs is to be especially welcomed, because the student of religion and folk-lore will find in the volume matters of genuine significance for his researches.

The volume under consideration is the sixth in the series of the "Mythology of All Races," issued by the American firm of Marshall Jones Company, Boston, under the able editorship of Dr. L. H. Gray, aided by Prof. G. F. Moore as consulting editor. The selection of Professors Keith of Edinburgh University, and Carnoy, formerly of Louvain, as contributors to the work, was most happily made. Indian mythology, treated by Professor Keith, occupies 250 pages of the volume; and Iranian mythology, by Professor Carnoy, only 100; but the distribution is fair, because the former is more varied and complex, and its treatment necessarily anticipates many details of the Persian myths.

In each division the work is at the same time thoroughly scholarly and